

3 1761 06861328 0

Educat International Moral Education
Teach Congress, 2nd, The Hague, 1912
I Report ... by Mr. J.A.M.
Aikins.

Educational
Teach
I

International Moral Education Congress,
111 2nd, The Hague, 1912.

REPORT

ON THE

SECOND INTERNATIONAL MORAL
EDUCATION CONGRESS

AT THE HAGUE, AUGUST, 1912

AND AS RELATED THERETO

MORAL INSTRUCTION IN THE CANADIAN
PUBLIC SCHOOLS

BY

MR. J. A. M. AIKINS



OTTAWA

PRINTED BY C. H. PARMELEE, PRINTER TO THE KING'S MOST
EXCELLENT MAJESTY

1913

THE UNIVERSITY OF CHICAGO
LIBRARY

THE UNIVERSITY OF CHICAGO
LIBRARY

RETURN

[96].

HOUSE OF COMMONS,

OTTAWA, January 17, 1913.

DEAR SIR,—I have the honour to transmit to you herewith my report as the representative of Canada at the second International Moral Education Congress held at the Hague, August 22 to 27, 1912.

Yours faithfully,

J. A. M. AIKINS.

Rt. Hon. R. L. BORDEN, P.C., K.C.,

Prime Minister and Secretary of State for External Affairs,

Ottawa.

REPORT

On the Second International Moral Education Congress held at the Hague, August 22 to 27, 1912, and, as related thereto, on Moral Instruction in the Canadian Public Schools, etc., by Mr. J. A. M. Aikins, who was appointed by the Government to represent Canada at that congress.

‘Je suis fortement persuadé que les Congrès d’Education Morale peuvent contribuer efficacement à relever le niveau moral de notre société, et à étouffer, d’autre part, les luttes intestines sur le terrain de la conscience morale.’—EDWARD PEETERS in ‘Quelques Reflexions sur les Congrès d’Education Morale.’

‘The cause which would reconcile men and women of openly divergent and often even mutually exclusive views for a short space of time in the pursuit of an ideal of conduct and which could also surmount the barriers of civilization and race, must contain a germ of living power, which may some day grow into a plant whose fruit is for the healing of nations.’—WINIFRED FELKIN in ‘Educational Times,’ London, November, 1912.

‘The need of the day is a satisfactory synthesis of life as a whole. What modern society lacks is a central religion and philosophy and a basic authoritative ethic. In bringing people together to discuss these questions (and above all to discuss them in respect to *character*), the International Moral Education Congress is doing a most important work. It is just this actual contact that is needed in order to show each side what it stands for and what it lacks, thus preparing the way for a wider comprehension.’—MEYRICK BOOTH.

In this report I propose not merely to review shortly the proceedings of the Second International Moral Education Congress, but also to point out its significance and especially its bearing on problems immediately confronting the Dominion and the provinces which compose it, and how the Dominion may assist educationalists in all parts of Canada by collecting and making available for them the best and

most up-to-date and accurate information concerning education and educational methods.

The British North America Act, under which the four provinces became federated as Canada and the other five were subsequently admitted, and the Special Acts relating to the admission of those provinces that *in and for each province* the respective legislatures of the provinces may exclusively make laws in relation to education, subject to the restrictions relating to the rights of minorities and denominations as set forth in the respective sections dealing with education. Still, it must not be understood that the Dominion is divested of all jurisdiction and interest in relation to education. Under the general powers reserved to and conferred upon the Dominion Parliament by section 91 of the British North America Act, the Dominion Parliament has the right to make laws in relation to education in so far as such education is reasonably necessary for efficiency in and is ancillary to those subjects allotted to the Dominion by section 91 of the British North America Act. Such laws, however, are not to be of a purely local nature, but general and in the interests of the Dominion as a whole and for its peace, order and good government. For instance, some of the subjects with which the Federal Parliament may alone deal are: Militia, military and naval service and defence; Navigation and shipping; Immigration; Indians; management of penitentiaries; the Criminal Law, etc. In pursuance of the general authority just mentioned, the Dominion Parliament already provides for military education and training for the education of Indian children; and, as occasion requires, will no doubt pass educational laws in connection with other subjects within its jurisdiction. Moreover, under section 95 of the British North America Act, it is assisting in agricultural education. The Dominion Parliament, in 1872, enacted the following:—

‘Whereas it is expedient to make provision in aid of education in Manitoba and the North-west Territories, therefore, sections eleven and twenty-nine in each and every surveyed township throughout the extent of the Dominion lands, shall be and are hereby set apart as an endowment for purposes of education.’

It is yet unsettled how far the Dominion Parliament may go and be within its powers in passing laws bearing upon moral education as intimately correlated to immoral conduct and to acts and omissions which Parliament may bring within the criminal law and to the prevention of such conduct and offences. Suffice it to say here that the Dominion is interested and should aid in those things which will promote and tend to create virile moral character in its citizens, and thus eliminate crime and criminals. The safety and strength of Canadian democracy, the permanence and prosperity of the Canadian nation depends as much upon the uprightness of the people as upon their intelligence. The ultimate object of enforcing the penalties and inflicting the punishments prescribed by the Canadian Criminal Code is not to offset the crime by adequate vengeance but to protect society by preventing the repetition of the crime by the offender or the commission of it by others, to keep the evil-disposed publicly moral by the terror of the law. The method of instructing and guiding the people in right living and morality by a long series of prohibitions, ‘thou shalt not,’ ‘do not,’ ‘any person who does. . . . is guilty of an offence and liable to punishment’ is no doubt necessary in a mixed population to hold in control its cruder portions, the ignorant, the evil-minded and the degenerate. Yet it is a negative and, at best, a weak method and unnecessary for persons who know and by habit observe those laws and principles according to which human life was created and society intended to be organized and beyond the limits of which laws and principles in order to live with pleasure and profit to themselves and others they may not stray. Against such persons society needs no protection. By positive and saner methods of instructions and training, they have learned personal virtue and good citizenship and so are governed not by external compulsion but by internal conviction and a well regulated will. This incident was given at the recent Hague

SESSIONAL PAPER No. 96

Congress to illustrate the difference between the negative and positive methods: The Prophet Mahomed was asked, 'What is the greatest vice of man?' to which he answered, and the answer was thrice repeated and full of meaning, 'You must not ask me about vice, but ask me about virtue.'

If a purpose of Dominion legislation in relation to criminal law is to inform the people what is wrong and negatively what is right, and is to protect society against the criminal by correcting or restraining him for doing the wrong, may it not be better to accomplish that purpose by so educating and training the children of Canada to know and do the right and avoid the wrong and thus prevent criminal development in them.

While it is the duty of Parliament to suppress or prevent by every means available the common crimes of individual wrong-doers, it is equally its duty to recognize and prevent the startling lawlessness and those subtler forms of wrong and fraud becoming now too prevalent which people in combination, co-operation or conspiracy commit by which they seek to attain their selfish ends and benefit at the expense and to the loss and detriment of others or the public generally. These are often spoken of as harmful or wicked mergers, combines, trusts, destructive plots, strikes, boycotts and the like. Education of the intellect is an instrument of power which, in the possession of the selfish, the immoral or vicious may be used to the great injury of other people. In other countries more than our own, it being young, there is more or less social seething and unrest, and consequent disturbances accompanied at times by great lawlessness as in the socialist and labour and women movements. The very existence of these public wrongs and lawlessness is in itself an indictment that education to-day is not adequately fulfilling its mission in preparing citizens for mutual co-operation.

Canada has its own peculiar problem caused by the Dominion's active immigration policy as a result of which hundreds of thousands of people from other countries every year come hither and take possession. In a paper submitted to Congress this statement appears and it is worthy of consideration:

'Moral protection as related to moral education demands, if it is to be effective, first of all, that we prevent the tainting of the blood of the nation.'

Aliens and immigrants are within the jurisdiction of the Dominion Parliament. Too great care cannot be exercised to guard against the admission of those who are unfit or carry taint in mind or body. Many of the new arrivals, while not defective in that way, are ignorant of low ideals and unable to understand the language of the country and otherwise unfitted to take an intelligent or safe part in our federal or provincial democratic government. What standard of mental or moral enlightenment should such immigrants attain and manifest before being granted the electoral franchise and full rights and privileges of Canadian citizenship, and how can the education and training to properly qualify such people be best given?

It is such considerations as these, to which I have given but a bald expression, which account for the increasing attention now being paid in Canada and throughout the world to the problems of an effective moral and civic education, and no doubt, influenced the Dominion Government to honour me by sending me to represent Canada at the Second International Moral Education Congress at the Hague, August 22-27, 1912.

HISTORY OF THE CONGRESS.

In order to appreciate fully the significance of this congress it will be well to mark the more immediate steps which have led to its realization.

In 1897 was founded the Moral Education League of London. This organization has, in the fifteen years of its existence, exercised a considerable influence, not only

in the United Kingdom but in various parts of the British Empire and throughout the world. Its president is Professor J. S. Mackenzie, Litt.D., LL.D., (Professor of Logic and Philosophy at the University College of South Wales), and it numbers among its vice-presidents some of the most distinguished men and women of Great Britain. Among its members are found Catholics, Anglicans, Nonconformists, Jews, Unitarians, Ethicists, Rationalists, Positivists, Hindus, Mohammedans, Buddhists, etc. Its secretary for more than ten years has been Mr. Harrold Johnson, who has recently been appointed Hon. Secretary of the International Moral Education Congress Executive Council. I cannot speak too highly of the earnestness, the good sense and ability which Mr. Johnson has brought into his work in moral education or of the interest he manifested at the Hague in Canada's educational problems. To him I am indebted for much data used herein. The league employs also a demonstrator, Mr. F. J. Gould, who has acquired an international reputation for his numerous books on moral lessons and for the demonstration moral lessons which he has so efficiently given throughout the United Kingdom and elsewhere.

This League succeeded in 1906 in inducing the Board of Education to make provision for moral instruction in the education code for England and Wales. The provision met with universal acceptance and has appeared yearly ever since with slight modifications. I reproduce it in full:—

‘Moral instructions should form an important part of the curriculum of every elementary school. Such instruction may either (1) be incidental, occasional, and given as fitting opportunity arises in the ordinary routine of the lessons, or (2) be given systematically and as a course of graduated instruction.

The instruction should be specially directed to the inculcation of courage; truthfulness; cleanliness of mind, body and speech; the love of fair-play; consideration and respect for others; gentleness to the weaker; kindness to animals, self-control and temperance, self-denial; love of one's country; and appreciation of beauty in nature and art. The teaching should be brought home to the children by reference to their actual surroundings in town or country, and should be illustrated as vividly as possible by stories, poems, quotations, proverbs and examples drawn from history and biography.

The object of such instruction being the formation of character and habits of life and thought, an appeal should be made to the feelings and personalities of the children. Unless the natural moral responsiveness of the child is stirred, no moral instruction is likely to be fruitful.’

The Board of Education also stated in the prefatory memorandum to the code of 1906:—

‘It is desirable that where systematic teaching of this subject (moral instruction) is practicable, such teaching should be direct, systematic and graduated.’

Since this date, the Board has taken no further action, leaving it to the various local education authorities to make such provision as they may deem advisable in their several areas. However, it can now be stated that over 100 local education authorities in England and Wales (one in three) have taken some definite action in providing for moral instruction in their schools. Of these, some 60 have provision for more or less systematic moral instruction; some 40 have a time set apart for the moral instruction; and some 50 have a more or less detailed syllabus in connection with it. Twenty-one authorities (including five county authorities) have adopted the syllabus of the Moral Education League of London, *now also in use in the Public Schools of Manitoba.*

Following close upon the Board of Education's provision for Moral Instruction in the Education Code, Dr. Michael Sadler (formerly Director of Special Inquiries and Reports of the Board of Education and now Vice-Chancellor of the University of Leeds), in co-operation with the Secretary of the Moral Education League, insti-

SESSIONAL PAPER No. 96

tuted and organized as international inquiry on 'scientific lines,' 'irrespective of party or denominational ties' into Moral Instruction and Training in Schools. An advisory council of some 900 persons of almost every shade of political and religious thought and of the most varied kinds of educational experience was formed, and, in the opinion of Dr. Sadler, 'no more representative a council has ever been formed in the United Kingdom for the investigation of an educational problem.' The council, at an inaugural meeting, presided over by the Rt. Hon. James Bryce, appointed an executive committee of some 40 persons upon which served throughout representatives of the Protestant churches, two leading Roman Catholic (Jesuits), a Jew, a Unitarian, a Positivist, a Rationalist and other prominent men and women in education. Special investigators were appointed for various countries and furnished reports; reports were also received from competent educationalists in other countries; questionnaires were widely issued; oral evidence was taken from selected witnesses; and the members of the advisory council itself were specially requisitioned for such information as they could apply. The whole of the material thus accumulated was circulated before publication among all the members of the executive committee for their criticism and suggestions and was carefully considered by that body. The result of the committee's deliberations Dr. Sadler was authorized to reproduce in his *introduction* to the two volumes of reports published in 1908 by Messrs. Longmans, from which are selected the following:—

'The Committee are also persuaded that there is need in many elementary schools for more attention to be paid to moral education and to instruction in personal duty. They welcome the experiments which are being made in this direction.... After considering the whole subject with anxious care, they have reached the conclusion that, in all public elementary schools at least one lesson a week should be devoted to instruction in the principles of personal, social and civic duty, as illustrated by examples drawn from Scripture and from other religious literatures, and from poetry, biography, art, etc. Such instruction should, of course, be adopted to the age of children and to their stage of development. It should follow a systematic plan on the teacher's part, but the latter should have freedom in the choice of methods of imparting the instruction.'

Again:—

'There is general agreement among experienced teachers that direct moral instruction, when given at the right time and in the right way, is a valuable element in moral education.'

And again:—

'It will not fail to escape the notice of the reader that no necessary condition for successful moral education in schools is a more systematic intellectual preparation of the teacher for this momentous part of his duty.... There can be no doubt as to the importance of equipping the teacher with the knowledge which is needed for the responsible task of guiding conduct and of endeavouring to impart faith in a moral ideal. This subject calls for consideration on the part of the Board of Education and of the authorities of the training colleges, especially of the day training colleges.'

These two important volumes appeared on the eve of the First International Moral Education Congress held at the University of London, September 25-29, 1908.

THE FIRST CONGRESS.

This Congress was due to the initiative of Mr. Gustav Spiller, the secretary of the International Union of Ethical Societies, but its wide success was accounted for by Dr. M. E. Sadler, in his valedictory address as president, in the following terms:—

'The Congress would never have come to London if it had not been that three distinct currents of effort had met in one stream. The Moral Education League had first directed public attention to the significance of the problems they had been discussing especially in their bearing on the curriculum of elementary schools. . . . The idea of an International Congress came from the International Union of Ethical Societies. . . . Nor could they have heard from that platform the declarations of real conviction so fearlessly, and yet so temperately expressed, but for the fact that the leaders of debate had for the last ten years been working privately together on the moral instruction inquiry, and learnt, in their common search for truth, to respect one another's convictions.'

This Congress was held under very distinguished patronage. Twenty-one Governments were represented, and nearly thirty Governments assisted in promoting it. A very large number of the leading educationalists of the world, without distinction of religion or party, served upon the general committee and acted as vice-presidents. The press was unanimous in its support. The Congress proved to be of a most representative character, and counted altogether some 1,800 members. At the session dealing with 'The Relation of Religious Education to Moral Education,' there spoke from the same platform prominent leaders of the Protestant and Roman Catholic Churches and also representatives of Jewish, Ethical and Rationalist views.

The following were the questions dealt with at the various sessions of the Congress: 'The Principles of Moral Education; Aims, Means and Limitations in the various types of schools; Character—Building by Discipline, Influence and Opportunity; the Problems of Moral Instruction; Relation of Religious Education to Moral Education; Systematic Moral Instruction; The Relation of Moral Education to Education under Other Aspects; the Problem of Moral Education under varying conditions of Age and Opportunity; Biology and Moral Education.'

The papers communicated to the Congress by over 120 specialists appeared in 'Papers on Moral Education' (David Nutt, 57-59 Longe Acre, London, W.C., England). There appeared also by the same publisher, a record of the proceedings of the congress.

THE SECOND CONGRESS.

The Second International Moral Education Congress, which I had the honour to attend, was held at the Hague, August 22-27, 1912. It was under the patronage of the Queen Mother, and its President of Honour was Prince Henry of the Netherlands. The following twenty-three countries sent official government delegates: Belgium, Bulgaria, Canada, Chili, China, Denmark, Egypt, France, Greece, Hayti, Hungary, India (British), Ireland, Japan, Norway, Portugal, Russia, Roumania, South Australia, Spain, Sweden, Turkey and Tunis. National committees (apart from the International Executive Council and the National Executive Committee in the Netherlands), acted in the following countries: Austria, Denmark, Belgium, Bulgaria, France, Germany, Great Britain and Ireland, Hungary, Norway, Portugal, Russia, Spain, Sweden, Switzerland and the United States of America, and, in addition to these, secretaries acted in the East Indies, Finland, Greece, India (British), Japan, Majorca and Surinam. Especially noteworthy was the committee of France presided over by M. Emile Boutroux of the Institute which had sub-committees sitting in all the university centres in France. On the Central Committee at Paris, Catholics, Protestants, Jews and Rationalists co-operated throughout. The Dutch Committee equally included Catholics, Calvinists and Rationalists. Those familiar with the recent history of France and of the Netherlands will realize to the full the significance of this co-operation and that, to this extent, at least, the congress proved what its promoters desired it to be, an 'oeuvre de paix.'

SESSIONAL PAPER No. 96

Over 1,000 members (apart from honorary members) were officially enrolled for the congress, Holland, France, England and Russia sending the largest contingents—Holland 400, France 150, England 130, Russia 60. Over 200 papers of some 2,000 words each were contributed and appear in the five published volumes of more than 1,200 pages. The subjects dealt with and under discussion at the various sessions were: Moral Education and Character Building considered from the Denominationalist, the Undenominationalist and the Independent-Moralist points of view; Moral Education considered from social and national points of view—Formation of the Will; Physical Training as a means of Character-Building; Moral Education considered from a Practical Point of View; the Moral Education of Adolescents; Character-Building in family life and in society at large; Character-Building of young people at educational institutions not dedicated to the ordinary primary education; Character-Building of Abnormal Children. The volume of the proceedings of the Congress has not yet been issued, but may be expected shortly. The business meeting of members which took place on the morning of the last day of the sittings was numerously attended, occupied some three hours, and was followed with alert attention. Perhaps no fact attested more the genuine interest entertained for the future of these Congresses. Apart from the regular sessions, the congressists enjoyed a number of pleasant opportunities of coming in close contact with each other at various receptions, excursions, &c., which the Dutch friends had generously provided. Thus on the eve of the Congress, the whole body of members was received and most hospitably entertained by the Municipality of the Hague at the Kurhaus, Scheveningen. After the close of the sessions, the Municipality of Rotterdam also received the members. Probably, however, the most enjoyable function of all was the congress banquet. Such mingling of members of many races, of many faiths, of many politics, all united for once in a common interest in the moral education of the young, was, after all, the most signal triumph of the Congress. The Chinaman, the Japanese, the Hindoo, the Mohammedan, the Buddhist, the many varieties of Christian, the Rationalist, all learned to understand and respect each other better. Only on one occasion did the actual cleavages of opinion glaringly assert themselves as if to remind us that gulfs yet remained to be bridged.

This good fellowship and kindliness between men and women of the widest diversities of opinion was accounted for by the fact that we had all come together on a basis of which it was the first essential. The motto of the Congress, at the hand of all the invitations to membership had been the following:—

‘This Congress will not advocate the views of any society or party, but will afford to all who are interested in moral education, whatever their religious or ethical convictions, nationality and point of view, an equal opportunity of expressing their opinions and comparing them with those of others.’

This proved so good a basis that the congress with unanimity adopted it as the basis of future congresses, with the addition of the following object:—

‘The object of the Congress is to enlist the active co-operation of all, irrespective of race, nations, and creed, in promoting the work of moral education.’

This aim had also been already well expressed in one of the circulars issued by the Dutch Committee:—

‘The first aim of this Second Congress, as of the first, will be to cultivate the co-operation of men and women representing different schools of thought in matters of education, not by slurring over differences of opinion, but by giving every one an opportunity in the spirit of toleration, of defining and explaining his opinion and point of view.’

As a result over 200 persons contributed papers—some 200,000 words in all—a mass of material, some of conspicuous merit. These in themselves form an encyclo-

pædia of information on moral education questions. Every contributor had the right to expound his paper from the platform and almost invariably claimed his privilege. The result was a superabundance of speakers, to each of whom at some sessions only four minutes could be accorded. This was an ordeal for a saint and the chairman was ruthless. As regards the majority of the speakers, the audience appeared quite content when the bell rang, but when an exceptionally brilliant spokesman was cut short in the heat of his argument self-control on the part of both speaker and audience was really lofty virtue. It is only just to say that the papers submitted to the Congress, in spite of the fact that they had been circulated beforehand among the members, could, owing to their bulk, have been but indifferently digested, and that at the sessions there was no real discussion a fund of any one topic.

Nevertheless, I believe the Congress amply fulfilled its purpose. I am informed that at future congresses the scope of the programmes would be far more restricted, the selection of papers far more scrupulous, and the discussions in consequence far better regulated, and that, for greater security, the following resolution was carried unanimously at the congress business meeting:—

‘That the number and nature of the subjects to be treated at the Third Congress be such as to ensure earnest study and discussion and to promote the practical solution of questions concerning Moral Education.’

Owing also to the encyclopædic nature of the contributions to the Congress and to the difficulty of making an effective selection of papers for special attention, I did not think of reviewing them but, instead, I procured ten sets of papers consisting of five volumes each, which have been sent already to the Honourable the Secretary of State so that one set might be retained by the Government and one set sent to the Department of Education in each of the provinces. Among those who contributed papers are found such authorities on moral education as the following: Dr. M. E. Sadler, Dr. Fr. W. Foerster, Dr. Felix Adler, Mr. F. J. Gould, Dr. F. H. Hayward, Mr. Gustav Spiller, Professor J. S. McKenzie, MM. Boutroux, Buisson, Delvolve, and many others. This is sufficient to indicate the wealth of material contributed. So far as I can judge, these Congresses have as yet effected little of a practical nature beyond gathering together from one end of the earth to the other the widest possible diversity of educationalists; they have succeeded in stimulating a general interest in this great question throughout the world; and they have already shown upon how large a field all may co-operate in the moral education of the young. Many hope to look to them in the future for much practical suggestion as they are really now only entering upon the practical stage. Those most interested consider their greatest practical utility will only be effected when the proposals to establish an International Bureau of Moral Education and an International Journal of Moral Education have become accomplished facts. In the meantime, however, practical educationists may be stimulated by a perusal of the papers and proceedings of these Congresses, may find an abundance of suggestive material which may start them on trains of thought and experiment, and may be encouraged to feel that there is strong hope of a larger and larger measure of co-operation as regards moral education in the future among those of the most diverse opinions than they would have dreamed of in the past.

Perhaps I could not better convey an impression of the actual Congress than by giving a resumé of the discussion at the session that dealt with ‘Moral Education and Character-Building considered from the Denominationalist, the Undenominationalist, and the Independent-Moralist points of view,’ where it might be expected to find the expressions of the widest possible diversity of religious convictions. It should be added that the contributors of papers under this head had already been provided with a whole session in which to present their views. The session was presided over by M. Eimle Boutroux, of the Institute of France, the finest flower of French scholarship, and a man of Catholic sympathies. He announced that 41

SESSIONAL PAPER No. 96

persons were inscribed to speak and that 5 minutes would be granted to each of them. He also made a special appeal that the speeches might be marked by loyalty and toleration.

M. Kurth (Rome) maintained that only Catholic moral education could raise man above himself.

Dr. Albert Leclerc (Professor at the University of Berne, *Switzerland*) was of the opinion that the struggle between religious moral education and a lay moral education would never cease. Only a minimum of morality appeared to him to be independent of religion.

Madame Kergomard (Inspectrice Generale of Public Instruction, *Paris*) spoke in high praise of the lay moral instruction in French State Schools, which, in her opinion, inculcated in the children of France all the good qualities necessary in education.

Mdlle. Stolitzd (Professor of the Pedagogical Institute of *St. Petersburg*) expressed the hope that a synthesis of moral education and of religious education would be ultimately realized.

M. Ferdinand Buisson (*Paris*, ex-Director of Public Instruction, and right-hand man of Jules Ferry in introducing into France in the early nineties the Secular Education Laws), defended the lay school of France and maintained that the belief in God is in no way attacked by it. He maintained also the self-sufficiency of a lay morals appealing to natural and social sanctions.

Canon Dumont, Paris, held that the only effective appeal against human egoism was belief in God.

Dr. Henry Neumann (Instructor in education at the Ethical Culture School, *New York*), was of opinion that moral education would prove the best preparation for a religious life.

Professor Toyomeda, of *Kyoto, Japan*, stated that what *Japan* was seeking was an undenominationalism which would prove acceptable alike to Shintoism, Buddhism and Christianity.

Dr. Perqui, of *Anvers*, defended Catholic moral education as the highest expression of the ideal. He regarded the lay school as dangerous for the Catholic child: for other children it might prove acceptable.

M. L'Abbé Deckers, of *Schaerbeek*, pleaded for toleration and respect for the convictions of others, but it did not follow from that that a lay school could be imposed on a Catholic child; the contrary was the case.

Count Morner, of *Sweden*, held that the personality of the educator is the foundation of all education.

Professor Bruno Meyer, Berlin, held that there could be no common moral education so long as the various religions were fighting against each other. He was of the opinion that moral duties are in no way derived from religious dogmas.

Canon van Langendonck, of *Malines, Belgium*, had come to the conclusion that lay moral education had failed both in France and Japan.

Dr. Sarvadhikary, of the University of *Calcutta*, said that he had come to the congress to find light and edification, and regretted to discover so much conflict among those belonging to different philosophic systems. Our demarcations into the various sects of the Scribes and Pharisees would help him not at all. (This speaker received an ovation.)

Mr. N. Karzoff, of *St. Petersburg*, defended religious education: without it, suicide among the young was on the increase.

Dr. Claes, of *Louvain, Belgium*, was of opinion that Christianity alone conduces to progress and true civilization.

Professor Delvolvé, of *Montpellier, France*, maintained that lay moral education had not yet discovered its true basis. Lay morals should be based on a rational mysticism.

Mr. S. L. Veemstra, of *The Hague*, as an officer of the Salvation Army, held that religious education must be the basis of moral education.

Miss MacColl, of *London*, held that morality is in itself religion.

M. Demela Nieuwenhuis, of *Hilversum*, proclaimed, as a materialist, atheist and anarchist, the failure of Christianity. He was of opinion that believers and atheists could never have anything in common.

Mr. Saly Bey, of *Constantinople*, believed that such a lay moral education as was given in his French school in Turkey was adequate.

Madame Humann, of *Paris*, was of opinion that the Ten Commandments should be the basis of all moral education.

Mr. van Zadelhoff, of *Bordrecht*, said that the first thing necessary was to raise the salaries of the teachers.

Professor von Scheele, of *Stockholm*, attached little importance to a theoretical teaching of morals; the important thing was to form right habits. But he held that it was dangerous not to teach religion to children.

It was at least remarkable that such diverse expressions of opinion should have been so frankly and earnestly set forward in an atmosphere where one was in the main conscious of a prevailing good-will. The fact prompted a writer in the November 'Educational Times' to say:—

'The cause which would reconcile men and women of openly divergent and often even mutually exclusive views for a short space of time in the pursuit of an ideal of conduct, and which could also surmount the barriers of civilization and race, must contain a germ of living power, which may some day grow into a plant whose fruit is for the healing of nations.

And another writer of some insight has recently said:—

'The need of the day is a satisfactory synthesis of life as a whole. What modern society lacks is a central religion and philosophy and a basic authoritative ethic. In bringing people together to discuss these questions (and above all to discuss them in respect to *character*) the International Moral Education Congress is doing a most important work. It is just this actual contact that is needed in order to show each side what it stands for and what it lacks, thus preparing the way for a wider comprehension.'

At the business meeting of the Congress a proposal for an International Bureau of Moral Education received the unanimous approval of the Congress, and the International Executive Council was requested to take steps towards its adequate establishment. The purpose of the Bureau is stated as being 'To collect and disseminate, on an impartial basis, information and ideas concerning moral education, more especially with regard to the work of educational establishments.' Its basis reads as follows:—

'In dealing with the problems of moral education the Bureau will impartially record different forms of educational experience and will have respectful regard to all forms of conviction, but will abstain from theological and political controversy.'

The proposed 'work of the Bureau, is outlined as follows:—

(1) (a) To publish, at yearly or half-yearly intervals, a volume containing an accurate record of the facts and of the developments of opinion in different countries bearing on the problem of moral education. The reports of the United States Commissioner of Education, the special reports of the English Board of Education, the publications of the German Centralstelle für Volkswohlfahrt, the reports of the International Bureau for Labour Legislation, would, in their different ways, furnish precedents for such a publication.

(b) To publish at more frequent intervals shorter bulletins dealing with special points.

SESSIONAL PAPER No. 96

(For the purposes of the above the officials of the Bureau would need to travel, as occasion might arise, to investigate various problems in different countries.)

(c) To publish bibliographies bearing on the different aspects of moral education and well-arranged indices to important articles in periodicals and newspapers of different countries.

(2) To publish pamphlets based upon the ascertained results of the Bureau's inquiries, and designed to secure a wider popular interest than would be found for the ordinary publications of the Bureau with a view also to bringing about practical educational reforms.

(3) To appoint correspondents, with special knowledge, in all parts of the world; to lay down the lines of most effective international communication in regard to the whole question.

(4) To establish a central library and reading room which should place at the disposal of all engaged in this sphere of work—practical or theoretical—the whole literature, in various languages, bearing on the subject, and all educational periodicals.

(5) To take the preliminary steps to establish an International Journal of Moral Education.

(6) To organize conferences, especially for the purpose of considering urgent practical questions that bear upon moral education.

(7) To establish relations with all international organizations having similar aims, *e.g.*, the International Peace Congress, the International Congress on School Hygiene, the Federal Education Congress, the International Congress of Popular Education, the International Bureau of Bibliography, the International Federation of Teacher's Organizations, and the International Bureau for Labour Legislation.

The estimated cost of working the Bureau yearly is some £5,000, and £25,000 is asked for an experimental period of five years. It is believed that, if the existence of the Bureau could be guaranteed for a period of five years, at the expiration of that period its work would have shown itself so valuable as to justify its continued maintenance and development.

MORAL EDUCATION IN CANADIAN SCHOOLS.

In every province from the small rural school to the university, the problems connected with education are receiving closer and more enlightened attention.⁽¹⁾ The urgency is the more pressing since the state must continuously reckon with new arrivals who are scarcely located before they have conferred upon them the rights and privileges of citizenship, new arrivals too of varied origins, traditions and faiths who are to take their place and co-operate in one confraternity of citizens. Under these circumstances as Dr. W. A. McIntyre well puts it—⁽²⁾ 'The idea of a unified people should be in the minds of teachers all the time, so that in the schools all distinctions of race, creed, language and nationality will be merged in one broad Canadian citizenship.'

An increased concern for educational efficiency is also evidenced by the Revised 'Courses of Study' recently adopted, or under consideration, by several of the provinces, all of which are more adapted to local requirements and more in harmony with the latest educational thought than were their predecessors. Of these the Report of the Committee to the Provincial Education Association of Nova Scotia, August.

(1) 'I believe we are on the verge of great development in Canada along educational lines.'—Annual Report of the Schools of New Brunswick by Chief Superintendent, 1910-11, pages XLII-XLIII.

(2) Report of Provincial Normal and Model Schools in the Report of Department Education, Manitoba, year ending December 31, 1910, p. 41.

1912, on 'Courses of Study in the Common Schools,' may be signalized as having exceptional value. Its definition of school education as 'the purposive effort to unify and implement the ideals of home, of religion, of social and civic duty' reveals at once its penetration on the theoretical side; while its perception that 'the principle of the correlation of studies must be accorded first place among the guiding principles of the maker of school programs.'⁽¹⁾ and the due place it gives to both cultural and vocational training, reveal its practical sagacity.

What, however, is particularly noteworthy in these new 'Courses of Study' and in recent reports of Canadian educators is the ever-increasing stress now being laid on the necessity of paying far more serious regard than heretofore to all those influences and agencies in schools which go toward the formation of good character and citizenship.

Thus the revised 'Programme of Studies for the Public Schools of Manitoba, July, 1911, devotes nearly half of its twenty-eight pages to reproducing in full for the eight grades the 'Graduated Syllabus of Moral and Civic Instruction for Elementary Schools' of the Moral Education League of London,⁽²⁾ and recommends for the use of teachers the Moral Lesson books of this league based on the 'Syllabus.'⁽¹⁾ Other provinces have taken action in the direction of providing for a more specific moral and civic instruction and training in the public schools as will be seen a little further on, where I have reproduced in some detail the provisions of the various provinces of the Dominion. Similar information in regard to other portions of the Empire is given in the appendix with the suggestion that a common system of moral and civic instruction and training, animated by the same spirit and ideas throughout the Empire, would assist in binding together all the British states.

Here, however, I will only signalize the strong trend in the direction of providing for a more effective moral and civic education which is observable throughout the Dominion.

First of all, let me refer to some recently expressed opinions of Canadian educators.

In his report on⁽²⁾ 'Moral Instruction and Training in Canadian Schools,' Dr. A. H. Mackay, Superintendent of Education for Nova Scotia, writes (Vol. II., p. 283):—

'The tendency appears to be growing in most of the religious denominations to simplify the administration of the public schools by expecting of them merely the development of a morality which is the common practical aim of all, and a general respect for and sympathy with all religious work. Specific religious instruction is increasingly left to the different religious denominations and their affiliated organizations.'

And again (ibid. p. 294):—

'Under Canadian conditions it is not always possible to have definite religious instruction in the public schools, though in every provincial system an effort is made to secure the work of the schools being carried on in a religious spirit. But a system of instruction in manners and morals, in harmony with the univer-

⁽¹⁾ 'A Scheme for the Correlation of Certain School Subjects of Instruction' has recently been issued by the Moral Education League of London.

⁽²⁾ This syllabus is in use in all the elementary schools of Buckinghamshire, Cheshire, Devonshire, Surrey, West Riding of Yorkshire, &c., and has been specially commended by an English Minister of Education.

⁽³⁾ (The Journal of Education, April, 1909, published by order of the Legislature of Nova Scotia, has also recommended all the publications of this League for teachers and school libraries in the province.)

⁽⁴⁾ 'Moral Instruction and Training in Schools; Report of an International Inquiry' (Sadler), 1905.

SESSIONAL PAPER No. 96

sally acknowledged principles of religion, is undoubtedly the most-to-be-desired text for the teaching profession in Canada.'

And again (*ibid*, p. 294):--

'Is it not probable that many teachers, including many in our places of higher education, as well as the great majority of those who teach in our elementary schools, would gain power for the work of moral education if a systematic presentation were set before them of what should be done during each year of the pupil's course? No teacher would be worse for a reminder as to the points in manners and morals which the pupils in each grade should have set before them when under his care. But such a systematic guide to moral education need in no way interfere with the teacher's freedom to give moral instruction only when appropriate opportunity offers itself. A teacher could so arrange his course of instruction, that during the year no important fact mentioned in the guide should be neglected. Some points would come up in the history lesson, some in the study of literature, some in the study of nature. Some would be dealt with on days of anniversary celebration, some in connection with school games or with other incidents of school life...'

Dr. Mackay also advocates 'instruction in civic duty and in national responsibilities' in continuation classes (*ibid*, p. 296).

Dr. Daniel McIntyre, superintendent of Winnipeg Public Schools, writes:--

'In the first place, education is the development of character, and, therefore, whatever subsidiary aims the schools may have, the main purpose in the mind of the teacher must be the ethical one. My experience assures me that this is the working creed of the majority of Canadian teachers. For the carrying out of this purpose the teacher's main reliance must be the daily life and incidents of the school room. To the child the school is a little world, and its activities give opportunity for the practice of the virtues that in the aggregate determine character... The judgment is trained to distinguish between right and wrong in conduct, the will is trained to choose the right and reject the wrong, and through right conduct deliberately chosen the habit of doing right is established... The principle I am advocating is admirably expressed by Lowell in a different connection: "The only faith that wears well and holds its colour in all weathers is that which is woven of conviction and set with the sharp mordant of experience." Mere theoretical teaching can never leave any deep impression on life... The school course in literature and history is rich in material for the inculcation of the principles of right living... Added to this there should be also the daily reverent reading of the scriptures by the teacher, preferably at the beginning of the day. In our province, unfortunately, the law provides that it shall be done at the close. It is difficult to overestimate the effect of this exercise, if conducted with reverent air and earnest mind.'

I find also in the 'Calendar of the Provincial Normal College,' Truro, Nova Scotia, (Session, 1912-13), Organization and Purposes, pages 18 and 19:--

'The intellectual is not the sole end in education. There are the various demands of a complex social organization, and there are the still higher needs vaguely denominated as spiritual. In the conception of education and of teacher-training all of the elements must be regarded; and a Normal College must therefore seek not only to interpret knowledge and experience as operative in intellectual development and in material concerns, but as well in the unfolding of instincts and in the formation of personality and in keeping with our moral and social standards... The calling of teacher involves responsibilities not only of a grave but of a peculiarly difficult, because of a peculiarly personal and delicate

character. He must view himself *in loco parentis*, a sympathetic friend and a guide in moral and religious matters as well as an instructor in a programme of text-books. His relation to the pupil, to parents, to the church, to moral reforms, to social organizations, to the educational establishment, and to the civic organization, all demand that he make some serious preparation for his calling.... Preparation, in this wide sense, for the important duties of the teacher is attempted in no other educational institution of our province. Neither high school nor college conceives it any part of its functions; the Normal College does.'

Dr. W. A. McIntyre, in the *Report of the Department of Education of Manitoba*, 1910, writes:—

'The school can never make a mistake by making right action in the individual and the community its prime endeavour. The means to be adopted to secure right conduct must be just as practical as possible. Just as nature study cannot be taught by means of a text-book alone, and just as the art spirit cannot be instilled by art lessons alone, so conduct cannot be secured through lectures or discussions on manners and morals. In this field as in others, the practical method of procedure is the best. Pupils who are taught to respect each other from day to day, who are trained to be truthful, industrious and honest, who are compelled to be regular and punctual, neat and orderly, these are the pupils who can appreciate such instruction as is helpful. The formal lesson in conduct, the teacher's example and inspiration, the influence of good books, and the practice of the school room from day to day, are all factors in moral training, and none of them may be neglected.'

Mr. E. L. Hill, B.A., Inspector of Schools, in his report to the Minister of Education, Alberta, writes:—⁽¹⁾

'I am more and more impressed with the importance of citizenship as the aim of our school activity.'

I find, too, as far back as in the report for 1898 of the Northwest Territories, the following remarks:—

'In "Manners and Morals" our inspectors are informed too frequently that "incidental instruction is given as occasion demands." Observation of the behaviour of the children, and examination of what they know about the topics named in the programme of studies, reveal the effects of this incidental work, and emphasize the value, here as elsewhere, of systematic and definite instruction. "Manners" is a fine art based on imitation, and on a genuine respect for the rights and duties of others. A knowledge of these rights and duties does not come by instinct. It has to be taught. The relation of a pupil to his fellows and to society are not known intuitively. This necessary knowledge must be taught, if moral action is to have a rational basis....Some (teachers) give this subject due attention, others are content with incidental instruction, too many ignore it, except when a question of discipline forces them to deal with some phase of it. If, as Matthew Arnold has said, "conduct is three-fourths of life" and if school is a preparation for life, surely the subject has a right to a prominent place in the teacher's thought, and a definite position in his school work.'

(1) Fifth Annual Report of the Department of Education of Alberta, 1910.

SESSIONAL PAPER No. 96

PROVINCIAL COURSES OF INSTRUCTION.

I desire to call attention to some prominent features in existing courses of instruction.

Alberta.—A revised 'Course of Studies for the Public Schools' was issued December, 1911. Prominent here is the course of 'Civics' (pp. 31-34). There is a detailed course of some three pages in 'Formal Civics,' starting with the family and the school and passing on to the details of municipal, provincial and federal Government. It will be informing to receive the reports of inspectors as to the way in which this teaching is given, and as to the interest awakened in the pupils. Experience, however, in other countries has shown that a mere exposé of the skeleton of administrative Government, the mere formal study of institutions from a static point of view, proves barren of good result. (1) The suggestions as to the teaching of history are more far-seeing where the teacher is instructed, in the lower grades, 'by a judicious selection and presentation of material to leave in the minds of the pupils general impressions of the results of right and wrong actions;' and, in the higher grades, to make 'the state' ultimately emerge as the highest of human institutions and loyalty to the state as the first virtue in the citizen. Civics teaching for the young, if it is to prove effective, must have the concrete embodiments that history, (2) biography, (3), literature, the celebration of important national events, &c., afford. For the last named, considerable provision is made in this and in the other provinces.

British Columbia.—No course in religion or morals is prescribed. All public schools must be conducted on strictly secular and non-sectarian principles. The highest morality is to be inculcated, but no religious dogma or creed may be taught.

Manitoba.—Prefaced to the graded scheme of 'Manners and Morals' to which I have already referred on pages 24 and 9 of this report, is the following 'note': 'Teachers should not fail to inculcate in the minds of all children in the school, (a) Love and fear of God; (b) Reverence for the Name of God; (c) Keeping of His Commandments.

New Brunswick.—It is prescribed to be the duty of the teacher to strive diligently to have exemplified in the intercourse and conduct of the pupils throughout the school the principles of Christian morality. To this end it shall be his duty 'to give instruction to the school, as occasion may require, concerning moral actions and habits as the following:—

'Love and hatred. Obedience, willing and forced. Truth and falsehood, dissimulation. Selfishness and self-denial. Gentleness and cruelty. Courtesy. Cleanliness. Loyalty and love of country. Generosity and Covetousness. Order and punctuality. Forgiveness of injury. Charity, especially towards those who differ from us in race, creed or colour. Patience, Justice. Self-control. Contentment. Industry and idleness. Respect for the aged. Self-conceit. Destructiveness. Tale-telling, when right and when wrong. Forbearance and sympathy due to misfortune and deformity.'

There is also the following specific reference to civics:—

'The Board of Education has prescribed a text book on Canadian Civics (the Copp, Clark Co., Ltd.), and ordered that hereafter a knowledge of that sub-

(1) 'The growing opinion is to the effect that something more is wanted than the old-fashioned book of civics which was simply a compendium of government facts.'—Thistleton Mark, Special Reports of Board of Education (England), Vol. X, p. 137.

(2) 'History shows the development of government and tells the story of those who have struggled for or advanced national liberty.'—Albert Course of Studies.

(3) 'Literature idealizes the qualities that have made men great.'—Ibid.

ject shall be a requirement for all classes of teachers. It is a most important branch of knowledge and one with which our teachers and pupils have too little familiarity. One of the most important duties of the state is to provide for the education of the children who will some day be its rulers, and it is clear that the state ought to teach its future citizens the worth of our civilization and the ways of preserving it and adding to its advancement. Our children should be taught social and civic responsibility and the foundations of that government upon which the whole fabric is raised. I would strongly urge upon all teachers to procure the book and not only master it themselves, but give frequent lessons to their pupils upon this subject.'—Annual Report of the Schools of New Brunswick, 1910-1911, p. XLI., Chief Superintendent's Report.

In the new 'Courses of Instruction for Common Schools,' approved by the Board of Education and ordered to take effect, August, 1912, appears the following:—

'Morals and Manners.—Instruction to be given to the school, as occasion may require, concerning moral actions and habits. (Regulation 23). Frequent oral instruction should also be given the pupils in civics.'

Nova Scotia.—The following general instructions are printed in every school register, so as to be before the eyes of the teacher every morning and afternoon:—

'Moral and Patriotic Duties.—As enjoined by the school law and when found most convenient and effective. Some lessons in readers, in history, in biography, &c., may be utilized incidentally. Certain anniversary days, such as "Empire Day," &c., should be systematically utilized for patriotic inspiration.'

In the 'Manual of School Law, 1911, appears the following:—

'Moral and Patriotic Duties.—To be inculcated as enjoined by our religion, and as professed by the teacher in his application for license. Separate lessons need seldom be given, if the episodes of literature, passing events, the daily happenings of the school, and matters of personal example and conduct are properly utilized.'

Ontario.—Definite moral instruction is not provided for, though it is stated that 'the entire system of education in Ontario has been established with the object of making good citizens.'

The following is taken from the 'Regulations and Course of Study of the Public schools of the Province of Ontario (1911).'

'The Purpose of Kindergarten.—Through the songs, games and stories, ideals of right living on the plane of the child's life are made clear and self-compelling.

'Religious instruction.—The kindergarten shall be opened in the morning with a suitable prayer and hymn. The religious instruction shall be given through the ideas in the songs and games, and through talks, stories and pictures.

'Manners and Morals.—Throughout the course the teacher incidentally, through the songs, games, talks and stories, from current incidents, and by her own example, shall seek to establish good habits in morals and manners. The outline of duties suggested for the forms should be used as a guide.

FORMS I. TO V.

'Religious Instruction.—Every Public School shall be opened with the reading of the Scriptures and the Lord's Prayer, and shall be closed with the Lord's Prayer or the prayer authorized by the Department of Education (with conscience clause for parent and teacher.)

SESSIONAL PAPER No. 96

'The Scriptures shall be read daily and systematically. The parts to be read shall be taken from the book of selections adopted by the Department for that purpose, or from the Bible, or from the list of the selected Scripture readings of the International Bible Reading Association, as the Board by resolution may direct. The Board may also order the reading of such parts by both pupils and teacher at the opening and closing of the school, the repeating of the Ten Commandments at least once a week, and the memorization of passages selected from the Bible. Denominational religious instruction permitted, under specified conditions after school hours.

'Bibles stories may be told in the ordinary curriculum under history—'The Elements of the Civil Government of Britain.'

'It shall be the duty of every teacher of a Public School (a) to teach diligently and faithfully the subjects in the public school course of study; to maintain proper order and discipline in the school; to encourage the pupils in the pursuit of learning; to inculcate by precept and example respect for religion and the principles of Christian morality and the highest regard for truth, justice, loyalty, love of country, humanity, benevolence, sobriety, industry, frugality, purity, temperance and all other virtues.

'*Morals and Manners.*—Throughout the course, the teacher shall incidentally, from current incidents, from lessons in literature, history, &c., occasionally by anecdotes and didactic talks, and by his own example, as well as precept, give instruction in moral principles and practices and in good manners.

The following outline of duties is suggested:—

To one's self: Manliness or womanliness, purity, health, nobility, self-control, self-reliance, generosity, truthfulness, industry, cultivation of moral courage, will power, economy, good taste in dress, &c.

'To teachers: Respect for obedience, punctuality, neatness, order, &c.

'In the home: Respect for parents, due consideration for brothers and sisters, other relations, &c.

'To people generally: Honesty, courage, charity, toleration, justice, respect for property, consideration for the aged, the infirm, &c.

'To our country: Love, loyalty, courage, honour, obedience to law, &c.

'Treatment of the lower animals: Humanity, kindness, &c.

'Manners: Proper language and conduct at home, at school, on the street, in public places, at social gatherings, &c.—Regulation and Course of Study of the Public Schools of the Province of Ontario, 1911, pp. 12, 13.

Prince Edward Island.—No course in religion or morals appears to be formally prescribed.

CATHOLIC SCHOOLS.

Quebec.—The following is taken from the 'Revised School Regulations of the Catholic Committee of the Council of Public Instruction of the province of Quebec,' 1906:—

'*Moral and Religious Instruction.*—Religious instruction shall hold the principal place among the subjects of the course, and shall be regularly given in every public school. The catechism lessons of children preparing for their first communion shall receive special attention. When it is deemed necessary, children preparing for their first communion shall be exempted from a part of the other class exercises.

'It is the duty of the teacher to follow the advice of the Parish Priest in all that concerns the moral and religious conduct of all his pupils.' (p. 21.)

The course of study for the Catholic schools of the province of Quebec comprises:—

Moral and religious instruction.

Prayers.

Catechism.

Sacred History, and

Elements of Ancient History.

Latin Reading.

Church History.—(p. 33.)

The course of moral and religious instruction, graded for 8 years, covers fourteen pages (pp. 39-52).

A graded course of manners for 8 years appear on pp. 47, 48.

The following directions accompany the course:—

‘The teacher should endeavour to impress on the pupils the idea that politeness and good manners have their foundation in the Christian virtues of charity and respect. . . . Information on this branch should not be imparted as a set lesson. It should be given occasionally. . . . The teacher’s task is to accumulate in the mind and heart of the child so many good examples, so many good impressions, so many good habits, that the child leaving school may be polite, reserved and respectful. . . . At a later period the scope of the lessons in this subject may be extended sufficiently to include the rules to be observed in the ordinary circumstances of social life; the rules given in each case should be general and elementary.’

A graded course of civics for six years, commencing with the third year, appears on pp. 99-100. The course covers the political, ecclesiastical, municipal, judicial and school organizations of Canada. Some suggestive directions cover the course. The remarks I made on the Alberta civics course apply here also.

In the Catholic Normal Schools moral and religious instruction and civics figure no less conspicuously in the subjects of the course.

PROTESTANT SCHOOLS.

Scripture Knowledge.—(Elementary Course of Study, Grades I. to IV.): ‘The first half-hour of each day to be devoted to the opening exercises, Scripture reading, singing and prayer instruction in Scriptures and morals, including readings and lessons on godliness, truthfulness, honour, respect for others, good manners, temperance, health, kindness to animals, &c.

Saskatchewan.—The following is taken from ‘A draft of Proposed Changes in the Course of Study for Public Schools,’ dated March, 1912.

Morals and Civics.

‘These phases of school work may be taught incidentally in connection with the various lessons and also by direct instruction at favourable opportunities. The teacher should seek to implant in the minds of his pupils the principles of right living and should never forget that the influence he exerts by his conduct, manner, speech and dress will have a marked effect for good or evil upon his pupils.

‘The talks in civics should be suited to the capacity of the child and should relate to matters approximate to his daily life. They should aim not only to give information but also to strengthen the pupils morally and socially. Pupils should be taught to take an active interest in the life of the community in which they live; to understand their duties as members of society; and to realize what are their relations to the family, the school, the community and the state. Every

SESSIONAL PAPER No. 96

effort should be made to furnish the child with such ideas and trend of action as will assist in making him an intelligent and patriotic citizen.'

Suggestive Topics on Morals and Civics.

Morals.—Duties towards self.—Self-preservation, cleanliness and neatness, patience, truthfulness, kindness, avoidance of profane and improper language, good habits.

Duties toward others.—Courtesy towards adults. Conduct (a) at home; (b) at school; (c) on the street; (d) in public places; (e) on the playground. Helpfulness, gentleness, sympathy, kindness (a) to members of the family; (b) to people generally; (c) to dumb animals.

Home Duties.—Respect for (a) parents; (b) the weak and aged; (c) those in authority.

Respect for the property of others.—Preserving and protecting the objects of nature.

School Duties.—Regularity, punctuality, care of school property, courtesy towards teacher and pupils.

Civics.—Idea of Government.—Its necessity, (a) in the home; (b) in the school; (c) in the community; (d) in the nation.

Boards of Trustees.—Relations to teachers and pupils; school regulations.

Civic Officials.—Mayor, alderman, &c.

Public Buildings.—Their function and importance. Talks with pupils on how we are governed; responsibilities of voting, &c. If one compares the topics here with those outlined and graded for the various stages in the Syllabus of the Moral Education League of London, the limitations will be obvious.

I have pointed out only some of the salient features of the several programmes of study which indicate a special concern for moral and civic education in one or other of its aspects. Certain features are more or less prominent in all the programmes. The desire and effort to inculcate Canadian and Imperial patriotism is everywhere manifest, and obviously necessary, especially in the west, to create a Canadian national sentiment and an Empire spirit in the children of the multitudes who yearly come to us from other countries. Repeatedly in the instructions and suggestions as to the teaching of history, civics and especially in regard to the celebration of national events, such as Empire Day, Dominion Day, &c., which have so large a prominence in our schools, the teaching and inculcation of patriotism is warmly and enthusiastically encouraged. This is further evidenced by the increasing attention paid to physical culture, often associated with such military training as is conditioned by the Stratheona Trust; the promotion of the Boy Scouts movement, which already has the allegiance of 40,000 of the youth of Canada; the frequent flyings and salutations of school flags, &c. The history and geography are also in the main Canadian, British and Imperial. Quebec, naturally, gives additional prominence to the history of France.

In addition to the general attention paid to the installing of local patriotism and physical training, such subjects as hygiene and physiology, temperance, &c., claim universal attention.

It is pleasing to note that much attention is being given in school regulations to 'play.' For instance, in those of Ontario, we find the following:—

'School games and sports should be systematically encouraged. Free play under the supervision of the teacher is indispensable, especially in the lower forms.'

In the Annual Report of the Schools of New Brunswick, 1910-11, we find:—

‘We cannot grow two crops on the same soil at the same time, and either the grass or the children must go. No place for play—no place for the child... The playground, when established, should be equipped with suitable gymnastic and other apparatus and competent instructors employed, who should properly be under the supervision of the public school director of physical culture. If left to themselves the children are more apt to be quarrelsome and to cultivate coarse manners. When supervised they can be taught sports and interesting games that will put life, vigor and brains into their play and will so influence them that all discord will be eliminated.’

Such well-ordered play is used to develop and discipline the will as well as the body, to create alertness, fairness, contempt for the deceitful and tricky, and chivalry and kindly regard to others—indeed it teaches moral and social relations in a very vivid way—those joining in the play are not learning about civic participation and co-operative citizenship, they are experiencing and practising it.

One is impressed while reading over educational reports and the programmes in the several provinces with the growing tendency to give manual and vocational training in the schools.

The Report of the Department of Education for the Province of Manitoba, 1910-11, contains the following statement by Dr. Daniel McIntyre, Superintendent of Winnipeg Public Schools:—

‘The most important advance of the year, however, was the adoption of plans and the letting of contracts for two technical high schools, one in the northern and the other in the southern part of the city... In determining on this step the Board were influenced by the consideration that the changing conditions of modern society required that the schools should shape their courses of study so as to give more direct assistance to boys and girls in preparing themselves for the occupations and duties of life. Experience with the manual training classes pointed to the conclusion that handwork enlisted the interest of students of all ages and lent itself readily to training in habits of observation, accuracy and application.’

In the Report of the Committee of the Provincial Educational Association of Nova Scotia, April, 1912, the following occurs:—

‘To the intelligent and serious-minded it will be an all the more pleasing task to seek to utilize the materials of the several courses in such a way as to ensure the preparation of the child for the life of a good citizen, to create and foster the aptitude for work and for the intelligent use of leisure, and to develop those features of character which are most readily influenced by school life... It is indeed in somewhat of this sense that it is claimed for the common and high school that they should in large measure feature as the elementary technical schools of the province. There need be no antagonism to the purely cultural training which has so long dominated the school programme. Vocational training is capable of being made, to a certain extent, cultural: just as a vocation is practised not in and for itself alone, but in all its relations and with all its implications, social, oral, domestic, and sometimes æsthetic and traditional...’

In the volume of papers and reviews on moral education prepared for the Hague Congress this appears:—

‘Industrial subjects have a larger moral potency as ethical instruments than those of disciplinary and cultural education, for the same reason that applied is superior to pure science... The industrial subjects simply carry the ethical

SESSIONAL PAPER No. 96

significance of applied science one step farther, in that they permeate and consecrate to living ends all the other contributory subjects of the curriculum.'

But the question still remains whether the provision in our Canadian Schools for moral and civic instruction and training is at all adequate to meet the demands the age is making on the school in this respect.

One cannot but be greatly impressed in reading through the 'Revised School Regulations of the Catholic Committee of the Council of Public Instruction of the Province of Quebec,' which determines the curriculum of the 4,646 Catholic schools of that province. Under the head of 'Moral and Religious Instruction' is found the following: 'Religious Instruction' (which, of course, includes moral instruction in the Catholic conception) '*shall hold the principal place among the subjects of the course,*' (italics mine) and shall be regularly given in every school.' Then one turns to the statutes and programmes of study for the Public Schools of the various provinces in order to discover what provision is made for moral instruction, for it is the moral instruction alone which can be regarded as likely at all adequately to supply the place of the religious instruction in the Catholic schools. By provisions of statutes or school regulations in most of the provinces, religious instruction may be given in non-catholic schools at specified times and places, usually after school hours, to children of different religious denomination by clergymen of those denominations. The opportunities, however, thus afforded are so seldom utilized that those provisions may be considered as almost negligible in moral education. Further, the religious instruction in the Public Schools which the teacher is permitted to give under the restrictions which generally obtain for it (*e.g.*, the mere reciting of the Lord's Prayer or the mere reading of portions of Scripture) cannot either be regarded as counting at all largely for moral instruction purposes. And one finds such instructions as the following in the various programmes:—

New Brunswick.—Moral instruction to be given to the school, *as occasion may require.* (Italics mine.)

Nova Scotia.—Moral and patriotic duties: *When found most convenient and effective.* Some lessons in readers, in history, in biography, &c., as well as public anniversary days, *may be utilized incidentally.*

Ontario.—Manners and morals. Throughout the course the teacher should *incidentally...* seek to establish good habits in manners and morals.

British Columbia.—No course in religion and morals is prescribed.

Alberta.—No definite provision for moral instruction.

It is unfortunate that the want of confidence among the various religious denominations or a desire not to hurt the religious sensibilities of a considerable number of people in the community prevents agreement whereby definite religious instruction may be given by the teachers in the Public Schools. It is, therefore, all the more essential that moral-instruction which alone can pretend to take the place of the religious teaching of the Roman Catholic schools should not be merely incidental and casual. It might be well for the inspectors from the various Provincial Education Departments to report so far as their observations permit to what extent they regard this incidental and casual treatment as meeting the requirements of an efficient moral and civic education. At the moment, it is, however, significant to observe in reading over the inspectoral reports in the annual reports of the various Education Departments that the inspectors themselves rarely refer to this paramount aspect of education. When they do their remarks are generally as *incidental* as the instruction itself. There are the few important exceptions to which I have already given prominence, and these offer hope for the future. From a purely pedagogical point of view, having

regard to the ends they desire to realize Catholic educational institutions with their age-long and world-wide traditions are worthy of the deepest study. When the public school dispenses more or less and generally entirely with religious instruction as ordinarily understood it is confronted by the tremendous problem of providing in its own way and apart from the direct co-operation of the churches for an education that shall be no less efficient from the moral and civic points of view.

It will prove the most fatal of all delusions to continue to imagine that those shreds of the older religious education which still cling to the hem of the Public schools (whereas religion was wont to be woven into the very texture of education and is still so in Catholic schools) are at all adequate to meet the clamouring needs of the present day. To an observer of the drift of our national life it will seem most desirable that every educational worker should take this matter profoundly to heart, give his best thought to it, and make his contribution to the solution of the problem, especially when there is such a wide divergence of opinion as to the methods by which the best results are to be obtained. It does not seem as if it would be satisfactorily solved by the casual and incidental instruction which seem to prevail. I think that much is to be learned from careful study of the practice prevailing in Catholic schools throughout the world.

BUREAU OF EDUCATIONAL INFORMATION.

As previously stated on page 21, the Congress, at its business meeting, unanimously authorized the Executive Council to establish an International Bureau of Moral Education, the object of which stated generally is 'to collect and disseminate, on an impartial basis, information and ideas concerning moral education, more especially with regard to the work of educational establishments.' The particular purposes of it have been previously mentioned.

Reference is made in those particulars to the Reports of the United States Commissioner of Education as a precedent for the annual or semi-annual publications of the Bureau of Moral Education. What the Federal Bureau of Education at Washington is efficiently doing for general education in the United States the proposed Bureau of the International Congress is expected to do for moral education among the states of the world. In neither case is it thought or suggested that the Bureau would interfere with or disturb the control or exercise by any state of that state's educational functions. In 1867, the United States Congress established a Department of Education; in 1868, it was made a Bureau of Education presided over by a Commissioner who is under the jurisdiction of the Secretary of the Interior. The statute declares its purpose to be: 'to collect such statistics and facts as shall show the condition and progress of education in the several states and territories, and of diffusing such information respecting the organization and management of school systems and methods of teaching as shall aid the people of the United States in the establishment and maintenance of efficient school systems and otherwise promote the cause of education throughout the country.' It has, therefore, no power over the educational policy of any of the states of the union, but it has exercised an influence for good in all of them. The annual reports are mines of information, are considered as almost standard reference books on education and are distributed freely in the United States to state educational boards and officials, to libraries and educationalists. Large numbers are procured by Canadians and people of other countries who are interested in education.

I do not suppose any province has fully worked out a system of education that meets the needs of all its people. Educationalists in all the provinces are no doubt anxious to have placed before them the best methods and systems that have been tried or developed in any province or country. That some idea may be given of the subjects on which information is desired, let me mention a few of them: School popula-

SESSIONAL PAPER No. 96

tion, ages and attendance; courses of study; methods of teaching; training and certification of teachers; inspection; physical instruction, medical supervision, moral education generally and the subdivisions of it referred to in this report; discipline; manual, technical and vocational training; secondary and night schools; extension courses; education and treatment of children of foreign-born; playgrounds and playing; construction, lighting, heating and sanitation of school buildings; college and university systems and their relation to the common or public schools; school equipment and finances; consolidated schools and many other topics which will, without much thought, suggest themselves.

Why not, therefore, a Bureau of Educational Information for Canada. It has been shown in the introduction of this report how important to Canada as a whole is the proper education of the Canadiana people and how interested in it the Dominion Parliament is and should be. The advantages of such bureaux were recognized and, through its unanimous action, approved by the recent International Congress where were present many of the most advanced and sanest educationalists in the world. These advantages have been effectually demonstrated by the Bureau of Education at Washington. Why then should not the Dominion authorities similarly aid education in the whole of Canada.

I understand that the establishment of such a bureau was the subject of discussion at a meeting of the Dominion Educational Association in 1909, but that it did not meet with unanimous approval because of misconceptions concerning its purpose and work and because it was thought it might in some way interfere with provincial jurisdiction over education. The purpose and work of such a bureau will not interfere with the independent jurisdiction of each province in relation to education, but will fully recognize and endorse it, for one of its purposes will be to overcome a difficulty naturally arising out of the fact that each province has such an exclusive jurisdiction in and for each province. Without such a bureau, each province, if it desires to be up-to-date and have the best and latest information concerning what is thought and done in respect of education and the results attained in each of the other provinces and in other countries, must do and digest and tabulate and distribute it at its own expense, whereas a Dominion bureau could do the same work for the whole of Canada at one-ninth of the expense. The fact that it was unanimously decided to establish such a bureau for moral education by the recent International Congress composed of representatives from all nations and races and tongues and creeds should assist in dissipating any lingering doubts about the propriety of establishing a Bureau of Educational Information at Ottawa. Certainly Canadians should not have to depend upon bureaux of other countries which would be disposed to collect information best adapted to the development of their own national sentiments and ideals and the solution of their own peculiar problems. It would seem that Canada should have its own bureau to collect through purely Canadian channels and distribute to each of the provinces information concerning education and educational methods best adapted to produce in Canada virile and worthy Canadian citizens.

J. A. M. AIKINS.

January, 1913.

APPENDIX

PARTICULARS REGARDING MORAL INSTRUCTIONS IN THE BRITISH EMPIRE

ENGLAND AND WALES.

See pages 8 and 9 of the report to which this is appended.

SCOTLAND.

Apart from the religious instruction little provision is made in elementary schools in Scotland for systematic moral instruction. The Scotch Education Department has taken no definite steps in this direction. Several school boards have adopted the Moral Lesson Books of the Moral Education League.

IRELAND.

An official circular was issued in June, 1911, to inspectors on National Schools in Ireland in which appears the following:—

‘In judging the professional work of a teacher and the efficiency of a school the inspector should keep constantly before him, as the most important feature in determining his opinion, the aims of all school education, viz., the formation of character, the training in good habits, and the development of the pupils’ intelligence. The function of a school should not be regarded as limited to the teaching of a certain number of set tasks or to the communication of a definite quantity of useful information. The acquisition of knowledge can be regarded as of value only so far as it leads to the development of character, good habits and intelligence.’

AUSTRALIA.

NEW SOUTH WALES.

As part of the non-sectarian teaching in the public elementary schools, which according to the Public Instruction Act, 1880, ‘shall form part of the secular instruction in all schools,’ periods of from 1½ to 2½ hours a week are devoted to civics and morals, the lessons being based on the four Scripture books issued by the Irish National Board.

The Department Instructions to teachers prescribe that:—

‘It shall be the duty of all teachers to impress on the minds of their pupils the principles of morality, truth, justice and patriotism; to teach them to avoid idleness, profanity and falsehood; to instruct them in the principles of a free government; and to train them up to a true comprehension of the rights, duties and dignity of citizenship.’

'It is further required that pupils shall, during their first three or four years at school, be taught stories and fables with a moral purpose; moral attributes which lie at the foundation of home and school life, such as truthfulness, obedience to parents, family affection, politeness, gentleness and control of temper; greetings at home and at school, politeness in question and answer; personal cleanliness; stories illustrative of moral attributes, such as respect for school laws, self-help, consideration for others, unselfishness, contentment, truthfulness in word and deed, self-reliance, kindness and courage, punctuality and promptness, courtesy and clearness of speech, conduct on the street, care of property, kindness to animals; simple proverbs.'

QUEENSLAND.

The course of instruction in Queensland schools provides throughout the course for 'lessons on conduct and manners.'

SOUTH AUSTRALIA.

Moral lessons: Lessons on the elementary principles of morality are to be given in all schools. The lessons will enforce the necessity of cleanliness, punctuality, industry, obedience, truthfulness, honesty, respect and consideration for others. Special attention will also be given to the question of temperance. The higher classes will receive instruction in the ordinary duties of a citizen.

'No text book is specified for moral lessons, because it is evident that, in order to be effective, they must be the outcome of the teachers own thoughts and the circumstances of the school. They cannot, therefore, be made to order. Teachers are, however, requested to keep careful notes of their lessons, and to give at least one a week to every class. The lessons may be short, and need not be specified in advance on the school programme, but a record should be kept in the journal.

'History.—The biographies of great men may be studied with advantage, and many useful moral lessons may be drawn from them. Such practical examples as heroism, self-sacrifice or unflinching devotion to duty will produce a deep impression.'

TASMANIA,

In the 'Course of Instruction for Primary Schools,' 1911, appears a list of topics for moral lessons, to be given in all grades, together with instructions to teachers as to their treatment of the lessons. The 'Graduated Syllabus of Moral and Civic Instruction for Elementary Schools,' of the Moral Education League, London, is considerably utilized. Two of the Moral Lesson books of this league, Miss A. M. Chesterton's 'The Garden of Childhood' and Reid's 'Manual of Moral Instruction' are recommended by the department as 'serviceable to the teacher.' The 'notes' for teachers, dealing with morals, in the appendix, are admirable.

VICTORIA.

'What is our position in regard to morals as a specific subject for set treatment? It is not in our course. Should it be there? We cannot long defer investigating this question and replying to it.'—Report of the Director of the Education Department, Melbourne, dated July 1, 1910.

WEST AUSTRALIA.

The Education Acts of West Australia provide that 'secular instruction shall be held to include general religious teaching as distinguished from dogmatic or polemical theology.' This teaching is given by the regular teachers of the school, and is subject to inspection.

SESSIONAL PAPER No. 96

The regulations of the Department state:

‘Teachers are expected to give the children a general knowledge of the narrative of the Bible and of the moral teaching contained in it. Lessons are to be given orally by the teachers. They are to impress upon the children the value of the Scriptures as a basis of moral instruction, as the oldest historical record, and also as the finest collection of literature in the language... They must confine themselves to the narrative and moral teaching and must strictly refrain from inculcating any particular denominational views. Moral lessons must also be given in truthfulness, honesty, perseverance, reverence, modesty and courtesy; on temperance and the use of alcohol, &c. The upper classes should receive instruction in the ordinary duties of a citizen. A record of each lesson must be kept and shown to the inspector.’

BRITISH WEST INDIES.

Jamaica.—‘Scripture, including the teaching of morals, to be treated in thirty lessons.’

‘Morals: Instruction and training throughout the year in reverence for God, truthfulness, honesty, purity, gentleness, obedience to parents, to teachers, and to persons in authority, politeness, kindness towards playmates and animals. Reverence, love of country, respect for authority, obedience to law, honour, industry, temperance, purity, politeness, good behaviour at home, in school, in places of worship, in company, avoiding all evil speaking and profanity. Reverence, self-respect, patriotism, courage, self-control, self-denial, confession of wrong, forgiveness, duties of the citizen, fidelity to official trust.’

The curriculum for training colleges embraces ‘Lessons in morals... covering the subjects prescribed in elementary schools.’

LEEWARD ISLANDS.

Since 1908, the head teacher of every Aided and Primary Government School is required to give once a week a moral lesson.

CANADA.

Alberta.—Vide p. 29 of this report.

British Columbia.—Vide p. 30.

Manitoba.—Vide p. 30.

New Brunswick.—Vide p. 30.

Nova Scotia.—Vide p. 31.

Ontario.—Vide pp. 32 and 33.

Prince Edward Island.—Vide p. 33.

Quebec.—Vide pp. 34 and 35.

Saskatchewan.—Vide pp. 35 and 36.

INDIA.

1883. Report of the Education Commission. The following appears under the head of Moral Training:—

‘Much has been said in the evidence and the memorials before us regarding the importance of moral teaching. There is a widespread feeling, especially in the Punjab, that something should be done to promote the development of the sense of right and wrong in the minds of scholars of all grades. We, therefore, recommend that all inspecting officers and teachers be directed to see that the teaching and discipline of every school are such as to exert a right influence on the manners, the conduct and the character of the children, and that for the guidance of the master a special manual be prepared.’

The following recommendations also appear in regard to colleges:—

‘(8) That an attempt be made to prepare a moral text-book based upon the fundamental principles of natural religion, such as may be taught in all government and non-government colleges.’ (p. 312.) (Adopted almost unanimously, p. 307.)

‘(9) That the principal or one of the professors in each government and aided college deliver to each of the college classes in every session a series of lectures on the duties of a man and a citizen.’ (p. 312.)

1905. A memorial was addressed to Baron Curzon of Kedleston by certain residents of Bengal, praying for ‘the compulsory introduction in a general form of moral teaching into all educational institutions in India.’ The memorialists state that ‘the teaching should be imparted in such a way as not to affect the social and religious feeling, ideas and prejudices of the students generally.’

1908. Introduction of religious and moral instruction into the Government schools of Mysore, the first thirty minutes of each school-day being devoted to it. On three of the days a moral discourse ‘common to pupils of all persuasions’ to be given ‘based on a text taken from some religious, moral, historical or literary book.’ On the other two days specific religious instruction to be provided. All the text-books of the Moral Education League ‘approved for adoption’ in the schools.

1910. Conference on Moral and Religious Instruction at the Elphinstone High School, Bombay, presided over by His Excellency the Governor.

1911. Visit of St. George Lane Pitt-Fox (vice-president of the Moral Education League) to India to further the cause of moral education. Appearance of Mr. F. J. Gould’s ‘Youth’s Noble Path,’ a book of moral lessons specially prepared for use in schools and families in India. Adopted in large part by the Government of Bombay for primary and high schools and on the prescribed lists of the Bengal Government and of the University of Calcutta.

1912. Publication by the Bombay Government of ‘Moral Extracts’ in two volumes for primary and high schools respectively.

NEW ZEALAND.

Title of circular, session 11, 1912, New Zealand.

Education Commission.

(Report of) together with minutes of proceedings and evidence. Commission to inquire into and report on certain matters relating to the system of education in New Zealand.

SESSIONAL PAPER No. 96

Extract referring to moral instruction:—

‘13. Moral Instruction.—Ample opportunities are provided in the list of subjects suggested in the syllabus under this head, and if the teachers will only realize that ‘the purpose of education is to give to the body and the soul all the beauty and all the perfection of which they are capable,’ time will be found for giving earnest attention to this subject, and character-building will be regarded as the goal to which all educational effort must be directed. In order to help teachers in this part of their work, the Commission strongly recommends that the series of books, ‘The Children’s Book of Moral Lessons,’ by F. J. Gould, should be placed on the shelves of every school library.

SOUTH AFRICA.

NATAL.

Simple lessons in citizenship have been recently introduced into the curriculum of the elementary schools in Natal for the seventh standard of lessons.

P.C. 1822.

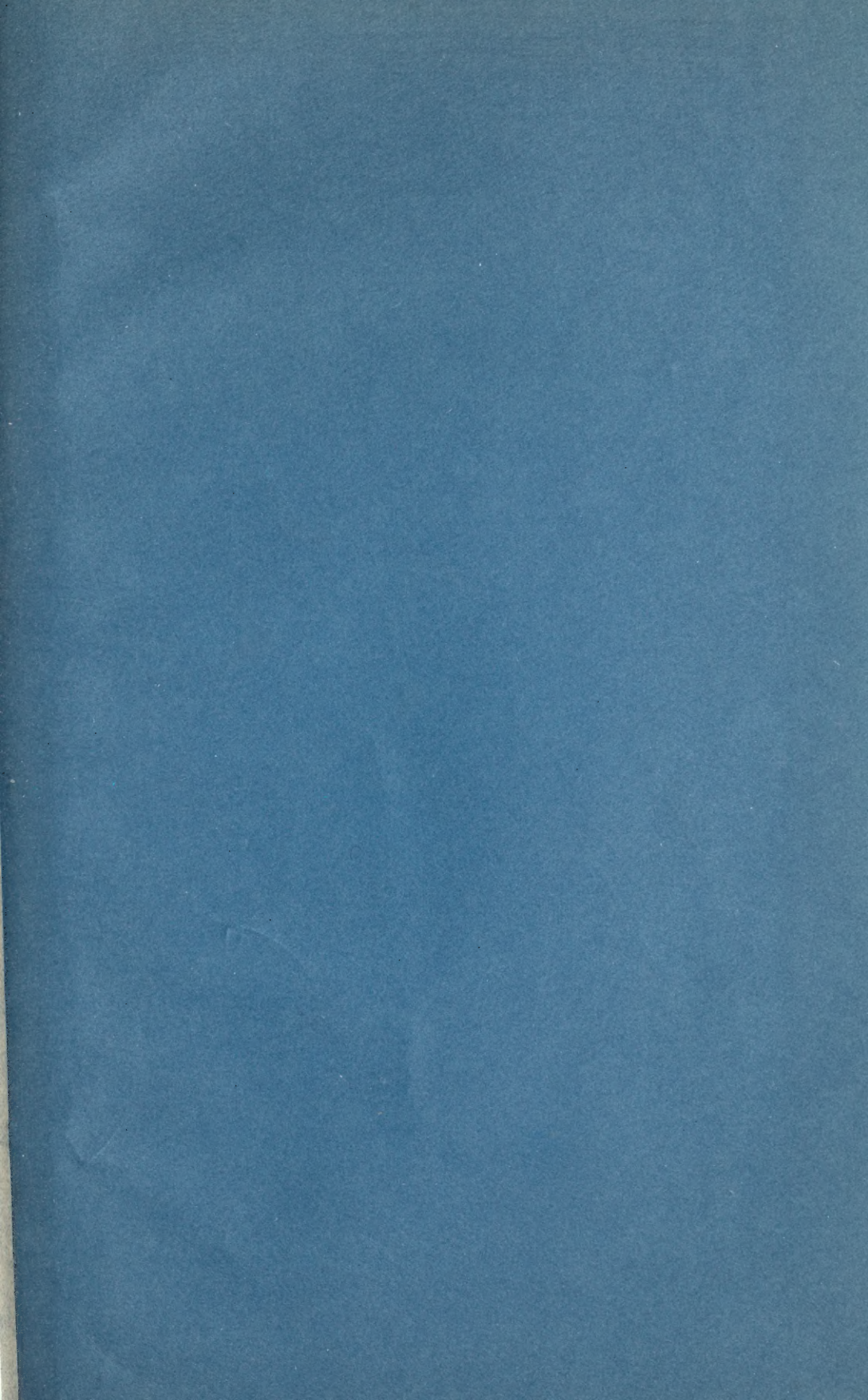
CERTIFIED COPY of a Report of the Committee of the Privy Council, approved by His Royal Highness the Governor General on the 26th June, 1912.

The Committee of the Privy Council, on the recommendation of the Secretary of State for External Affairs, advise that James Albert Manning Aikins, of the City of Winnipeg, in the Province of Manitoba, Esquire, one of His Majesty’s Counsel learned in the law, be appointed to represent Canada at the Second International Moral Education Congress to be held at the Hague from August 22nd to 27th, 1912, and that in the Commission to be issued to Mr. Aikins it be set forth that he holds such appointment without any salary, fees, wages, allowances, emolument or other profit of any kind.

The Committee, on the same recommendation, also advise that the minute of the Privy Council approved on the 28th December last in this behalf be cancelled.

RODOLPHE BOUDREAU,

Clerk of the Privy Council.



Educat
Teach
I

Not access.
International Moral Education Congress, 2nd,
The Hague, 1912
Report ... by Mr. J. A. M. Alkins.

University of Toronto
Library

DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET

Acme Library Card Pocket
Under Pat. "Ref. Index File"
Made by LIBRARY BUREAU

